Frustrations did not begin until later

childhood when boys and girls found their omnipotent parents subjected to a dominant white population (Eggan, 1950, 231), and when they began to recognize the difficulties of obtaining a subsistence living in their extremely harsh natural environment. 152 155

It is of interest that just as frustrations were not imposed until later childhood, so knowledge and fear of shamans was acquired comparatively late, between the ages of five and 10. Mead has suggested in her work that the anxiety of a mother over sorcery can be transmitted to an infant (1942, 57), and the same was probably true for the Washo; but in terms of directed learning, the adults were careful not to begin to instruct children at too early an age on this matter. Parents mentioned animals when trying to frighten young children into obedience, but sorcerers were never referred to for this purpose. The reason given by one elderly man for waiting so long to tell them that so-called "bad" Indian doctors were the cause of sickness and death was that children were particularly susceptible to being witched. If they were threatened or even told about the power of the shamans, the parents might be overheard by one of the shamans who would then actually make the child ill to accommodate, or spite, the adults. 155 867 754

In discussing the Washo of the 1930's, we have been concerned with their beliefs in witchcraft, the child rearing patterns that were characterized by first permissive and then restraining practices, and the education of the children regarding witchcraft. Each of these had changed by the time of our study in 1956. 121 155 754 178 86

From my observations and the opinions of my elderly informants, the child rearing practices had become more severe than those described over a decade earlier in the literature. The ideal pattern of attending to the baby's needs immediately was no longer adhered to in practice. Babies were left to scream in their baskets for long periods of time before their mothers attended to them. Toilet training often began before the child was a year old. With mothers going off to work during the day in the neighboring white community, younger children were often put in the care of older siblings who resented this encroachment on their freedom and therefore ignored their charges as much as possible. In the past, parents "spoke" to their offspring because they did not think an infant was responsible for any of his misdeeds, and also because talking frequently obtained the desired response. This changed to frequent employment of corporal punishment. The social and natural environment, which the Dresslerville Washo in particular faced, remained a difficult one, and the frustrations incurred in becoming a self-supporting member of the adult community did not seem to have greatly changed since the 1930's. An independently arrived at judgment of these circumstances was made by Scotch (1957, 94-5) at approximately the same time as our study: 178 854 [183] [863] [464] [861] 178 152